

BLUE GRASS BLADE

WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

VOLUME XV. NUMBER 51

A. T. Parker
High and Ashland East Side

LEXINGTON, KY., MARCH 31 1907

PUBLISHED WEEKLY, \$1.50 A YEAR IN ADVANCE

FIGHT FOR GOLD FACTIONS IN NEW YORK CHURCH

Swat Each Other in the Jaw and Blood
Flows for Possession of Contents
of Contribution Box

MANY LOVE JESUS, BUT THEY
LOVE THE MONEY MORE

(From New York Press)

A little encounter in an aisle of the Union Presbyterian Church, at Sixty-sixth Street and Wood Avenue, following a double collection taken up by rival factions and a wordy war over the receipts, brought a lively climax yesterday morning to the trouble that has been brewing in the congregation for several weeks.

The "pastor's" faction" who support Rev. Alexander Waddell, were first out in the collection field. Their ushers appeared at the usual time with regular collection baskets and moved down the aisles from west to east. Members of this faction put their offerings in the baskets. Members of the "anti-pastor" faction, who oppose Dr. Waddell, left the wicker receptacles go by without extending a hand or a glance toward the collectors.

Then the collectors of the latter faction appeared with a brand new set of baskets and went over the same route. This time their friends gave freely and graciously, and the "pastor's" faction, who had been so busy with their own baskets, began to count receipts and there was intense rivalry as to who should tally most. When the money was counted it was found that the "anti-pastor" faction had a considerably larger sum than the regulars.

Blow Struck Following Dispute

There was some lively conversation in the back of the church, and a by no means light, blow. John Jackson, an usher for the "anti-pastor" faction, who struck him. The usher-pastor, declare, started to "come back" at his opponent, but men from both sides surrounded them and kept them apart.

This was not the only lively incident in the Union Church's troubles. On Saturday evening the board of trustees, headed by H. D. Frazer, called on Dr. Waddell and asked him for the church charter and certain books. He refused to give them up. He would not even see the delegation. Later, when he met members of it upon the streets, he passed them, they say, without speaking. They declare they have treated him very considerably and have tried to avert trouble.

Change Bits and Locks.

Three times within twenty-four hours the locks and bolts of the church doors have been changed, and the factions have alternated in the possession of the building. Yesterday George W. Crossland, who heads the pastor's friends, remained with a party in the church almost all night to insure possession for the morning's services. They were still on hand when the hour came to begin. Mr. Frazer and his friends were again on the other side of the street. They came in when the services started. Crossland and his followers held the fort too. It was suggested as a compromise that the police of the Sixty-sixth Street and Woodland Avenue Station be given the keys to hold until services were begun each week, but neither side would agree to this.

It was said by the "anti-pastor" faction that they were going to apply for an injunction to prevent the other side from holding possession of the church funds and building.

ANOTHER ONE

Barely had the strains of the recessional died away in the auditorium of Emmanuel Protestant Episcopal Church, at Marlborough Street, above Girard Avenue, following the communion services yesterday morning, when the rector, the two opposing accounting wardens and members of the congregation he came involved in a free fight in the Sunday school and vestry room.

The dispute lasted about ten minutes, and while it was in progress women and girls stood around with their hands clasped, the men, however, were engaged in a physical part of the fight. The various members who took sides with the rector, Rev. Edward Knight, against the wardens, George Shegog, kept up a tongue battle for more than fifteen hours.

When the fight broke out, the rector, who was attempting to cut out from the church, his hair was disheveled, his necktie was torn from its fastenings, and his clothes were in a state of confusion. The rector, who was in the vestments during the encounter, was flushed and nervous, and refused to make any statement.

The fight started when warden Shegog attempted to take charge of the morning offering. He was prevented from doing so by friends of the rector, and during the encounter the rector took charge of the money.

Police at Evening Service.

To prevent a renewal of the disturbance two special policemen, Schickel and Guenther, were detailed to the evening services. This was the second time in seven days that policemen had to be called in the church because of scenes of disorder among the members.

The church was crowded at the evening service, more than three hundred being present. At the conclusion the rector again carried the plates in the vestry room. There he met warden Shegog, who had come to demand the money. When the rector sighted the policeman he entered the vestry room and placed the plates on the table. Several friends of the rector stood between the plates and Shegog and prevented him reaching them.

Finally after five minutes of wrangling Mr. Knight said:

"If you want the money, Mr. Shegog, you can have me arrested to-morrow."

Against Given Him Money.

Friends of the rector crowded around him and said:

"Don't let him have the money."

"Don't you touch the money, Shegog!" and others warned.

For a time it looked as if the fight would start anew, but when the policemen loomed up the fighting members lost some of their temper.

Mr. Shegog declared last evening that he would swear out additional warrants to-day for the arrest of the men who assaulted him yesterday. He would not say who would be named in these warrants.

It was rumored last evening around the church that the bishop would wear a hand in the fight to day and his action is anxiously awaited.

Church Divided Against Itself.

The congregation in Emmanuel Church has long been divided into two factions one favoring the rector and the other supporting the warden. The neutral members of the congregation who go to church solely to worship had hoped that in the eleventh hour the bishop would intercede and prevent a repetition of the disgraceful scenes which were enacted in the church following the election of vestrymen on Easter Monday night, when two policemen had to be called in to quell the disturbance.

The rector, who was arrested on Wednesday, March 27, on a technical charge of embezzlement, was held for the court by Magistrate Koehrsperger, at a hearing last Tuesday, and sensational disclosures are promised when the case is given an airing. While none of the members will discuss the situation, it is said some very grave charges will be made and that women members of the congregation will be subpoenaed to testify.

but must subject every idea pertaining to supernaturalism to rigid analysis, then, it is found untenable, fearlessly reject all regardless of result. We have based our moral forces on error long enough let us try truth.

Natural phenomena occurring universally throughout the realms of boundless space, apparently necessitate the existence of potentialities commensurate with and self-sufficient to produce phenomena in every point of space. Such agencies the God idea, in crudest or highest conception does not supply.

The constant notion of matters and its immita changes of combinations, force us to the conclusion that the nature must contain within its own integrants, forming the basis or such forms, all the elements and potencies essential to produce the grand tot ensemble of nature Agencies exterior from such constituents would not necessarily be present and operative at all times in all places hence their presence locally everywhere and at all times, would not be absolute but contingent.

These potencies must be ubiquitous, co-existence in extent and synchrocal with the material constituting the basis of all phenomena, or the latter would be dependent for their existence upon chance or caprice liable to be deprived of such essential elements of causation at any time in any part of or in all space, causing other sectional or universal stagnation-death all unknown conditions in nature ("death" being but a change from organic to inorganic life.)

In fact it involves the monstrous proposition that nature is universally dead and impotent in and of itself to cause and to perpetuate universal life and motion, and that a supernatural agent, endowed with arbitrary power and omnipotence is, indeed a necessary accessory to account for cosmic existence and life.

These have ever conjectured gods, and these gods are intelligible to themselves or others, but because they insist nature cannot be explained without them, ignoring the important facts that the very of reasoning they must conjecture another God to explain their own gods, and so on, and so on, etc., instead of solving existing problems we have now this ultra-mundane being and his mystic methods in addition to the original problem to account for. Is not the question, "How does God create a cosmic animalcule in the shape of water, the flower in the bud, the whale in the ocean, child in the uterus, and all these now in process of growth on this and all other worlds?" infinitely more difficult to answer than the question, "How does nature do it?"

By the laws he made. In that case that solution do you offer but the identical agencies you repudiate-universal potencies, which do it all-God not needed.

It certainly is a profound mystery that soil and a germ in an egg, both can produce a gorgeous and fragrant flower; but we know it does; that a human being grows by purely physical processes; but we know it does; that the universe assumes harmony and order with a directing mind; but we know it does, as far as the entire aggregate of scientific data indicates. Eupassant, what theory have thoust ever advanced other than God making the universe by fiat, man out of dust and woman out of bone? Or is it, indeed, more rational to assume that the artifice, whose form "by hands" all cosmic phenomena, in every point of space, at the same time that he should manipulate an infinite aggregation of cosmic bodies in space after the fashion of an aerostat in a circus? That a being out side of or among whirling or flying worlds and burning suns could attend to the minor phenomena like stirpiculture, floriculture, etc., on each world in particular, and at the same time, to insure the survival of the fittest, is as impossible as a mechanic constructing a watch, his work-bench the periphery of a gigantic fly wheel making thousands of revolutions per minute and rushing through space at like speed? Yet this is what the God hypothesis implies. Science insists matter is force and hence every world contains within itself all the necessary agencies for its harmonious existence and that of its innumerable passengers during its long journey of ages-hence needs no God.

All "first causes" imply an eternity of time preceding an apocryphal beginning. During this time all were in an eternal status quo of absolute stagnation. Is it reasonable, then, to infer that what all existing causes would not accomplish during eternity they would ever do? Universal life cannot come from eternal standstill. Hence such activity now proves eternal activity.

THEISM

IN THE CRUCIBLE

God Idea is Assailed with a Storm of Logic and Fearless Criticism—Only a Conjecture and not supported by Fact

ETERNAL ACTIVITY

DISPROVES HIS EXISTENCE

(By Otto Wettstein)

The facts of nature prove that the God, our church worship is not a fact. The Bible, repeatedly our best minds within the church, their God must be established upon a scientific basis or a simple denial proves such God is not a fact. This has not and cannot be done. On the contrary, it is but a school boy's problem to demonstrate that an infinite God within an infinite universe is an absolute impossibility.

If the arithmetical formula that twice two equals four is final it also proves that twice two cannot possibly equal five. So the self-evident facts of nature prove that a God, however exalted the concept, is not a fact.

Two entities cannot occupy the same place at the same time. Nature is here, there and everywhere; as far as our strongest lenses penetrate infinite space and keenest logic can infer we discover natural phenomena, never God and his environments are but a microcosm of an infinite universe. As it is here, so it is everywhere; as it is everywhere, so it is in every point of space he would exist here. Positively not existing here, proves beyond doubt he exist nowhere.

A God must be infinite—here and there and everywhere—or he cannot be a God and all it implies. Nature being boundless, God must be boundless, too, or, of course, He would not be everywhere at the same time. A God locally active implies that nature, where He is not active, can exist without a God; which, in a fact, proves that nature can exist everywhere without a God. A God is either an absolute necessity in every point of space or a necessity nowhere. But it being an irreverrable fact, demonstrable by science and reason, that nature preoccupies all space it forces us to the conclusion that a God cannot monopolize the same space also.

God implies being, personality; because wisdom, mind, affection, etc., are attributes only of living, organic forms. In the absence of animal structure such personal attributes are utterly unthinkable. We cannot conceive of omniscient ether, wire electricity, listening gravity, loving air or an affectionate soap-bubble! No; we are compelled to first postulate organic living structure, of which forms such physical phenomena are attributes, or we sadly fail to materialize intelligent ideas.

God, then must be a living organic form, or He is utterly unthinkable. But this implies unlimited organic form a grotesque anomaly. But God must be unlimited or he cannot be a God and all it implies. But a boundless God would be absolutely stationary! If he could move He would not be omnipresent. He could go where he was not, then would not be where he was before moving, and then would be divested of all God-like attributes, which paradoxically consists in his omnipresence. But if this hypothesis were true—think of it! An infinite aggregation of forms, blazing suns and systems, filling all space, now sweeping and gyrating with lightning velocity around in him!

The higher intelligence of this century has discarded the gospel according to Moses and the prophets and given us instead a gospel according to Chamling Parker, Swing and Thomas—substituted human fallibility for "Divine Infallibility" Therefore we must not be content to reason away Bible stories like our modern theologians, then stop;

LIFE WORTH LIVING

ONLY AFTER WE ARE DEAD

Plea for a Future Life Based upon the Shortcomings of this is an Impeachment of God's Method of Administering Justice.—It Asserts that a Fault Was Made and Scandalizes Duty

ONE AFTER ANOTHER THE
THEOLOGICAL PROOFS BREAK DOWN

(By C. Cohen)

London Freethinker

The utility of religion, said John Stuart Mill, did not need to be asserted until the arguments for its truth had, in a great measure, ceased to convince. True as this statement is of religious beliefs in general, it applies with special force to the belief in a life beyond the grave. For, in an increasing measure, religionists rest their case for this belief on its supposed utility either in curbing the passions of men or in satisfying their desires. The clergy are one alleged proof after another breaking down, and they recognize the cuts ones first, the duller ones more slowly that reliable evidence is not to be met with, and that an appeal to vague and only partly understood feelings represent a false argument and most permanent defence. Not that the appeal to sentiment is, at bottom, of any greater value than the appeal to logic, but people have been in the habit of interpreting their feelings in terms of the current belief in a future life, and there is a greater apparent strength than is all.

It would not be correct to say that a sermon entitled "Is Death the End?" by Mr. H. C. Wallace, is entirely an appeal to sentiment, yet Mr. Wallace's arguments much better stated than usual with the ordinary run of sermons are really based upon feelings, the meaning of which, must be in dispute whenever one discusses the question of a future life. No one, for example, doubts that people cling to life, that they would willingly prolong life if they feel how short is the time for the acquisition of knowledge, how little is gained in proportion to what remains unknown, and how wasteful appears the process by which the genius is stricken down and the few preserved. All these things are admitted; but to parade them as proofs that there is another life in which things are differently arranged is in the highest degree absurd. We have no evidence that in any other direction nature expresses purpose of satisfying our feelings; on the contrary, our feelings have to adapt themselves to facts, and why not here as well as elsewhere? Moreover, it may be noted that all these may derive a considerable measure of satisfaction once they are regarded from the proper point of view. The curious thing is the manner in which the religionist rules out all other explanations because they conflict with the belief in a future life.

As the only theory of satisfaction, it is much above the average of such productions, and two admissions may be noted at the outset. The common cry of the clergy is that life only becomes worth living after one is dead. Mr. Wallace, who is not a clergyman, I fancy, insists that this life is worth living whether there is another one or not, and also that the moral law remains what it is, even though one gives up altogether the belief in a future life. He also sees the futility of quoting the resurrection of Jesus as a proof of immortality. "It does not," he says, "help us, much to know that someone, altogether different from our selves, could rise from the dead. A very simple thing to see and to say, but one of those things that not many of the clergy do see, and still fewer of them have the honesty to say."

Mr. Wallace thinks he has three good arguments in favor of a future life, although, to be fair, it must be stated

that he does not regard these as proofs, but only as affording strong indications in favor of immortality. These three arguments are arranged under the headings of human goodness, growth, and greatness; but they are all contained in the sentence that "immortality is necessary in the economy of things. And what Mr. Wallace means by this is that things do not proceed as well here as we should wish them to, and therefore we have reason for assuming that they will proceed more satisfactorily elsewhere. Now this, for a Christian Theist, is a most dangerous position to take up. For every Christian believes the world we are living in, equally with the world it is assumed we shall live in, is God's handiwork. Consequently any plea for a future life based upon the shortcomings of this one is really an impeachment of God's methods of administering justice. The plea asserts that things are not as they should be, and that we are entitled to a better state of things, that events will be differently ordered elsewhere. In addition, there is a further difficulty for the Theist to face, not often enough noticed. If man is only here, as Mr. Wallace says in his "school time," then as our natures are fashioned, roughly perhaps, to meet the exigencies of our present environment, either the future life must resemble the present or we shall be as much out of place as a fish on dry land, or a land-living mammal thrown into the sea.

If the future does resemble the present, then it remains to discover what purpose is served by the break of death, that could not be better served by conferring immortality upon man in this life. Of course, there are very good reasons why we are not immortal here, but a recital of these in no wise helps the Christian to surmount the difficulty.

Mr. Wallace asks, Have all the ages conspired together to produce man that he may be cut down and annihilated? A question permissible as a piece of rhetoric, but quite out of place as an argument. For the ages have conspired to produce man only in the sense that all the ages have conspired to the produce a river, a microbe, or an earthquake. Each is as much the result of antecedent and co-operating conditions as the other. The birth of a man is of no more consequence to "all the ages" than is the birth of a tadpole. If we are not certain of anything else we are tolerably certain of this. John Fiske is also quoted as saying that "God is not like a child that builds a house of cards to look it down again." But John Fiske knows no more about it than I do or than Mr. Wallace does; and to put an absurd opinion into quotation marks does not rob it of its absurdity. It only emphasizes it, and sometimes illustrates the absurdity of those who select it.

Besides this is exactly what nature is always doing. The growth of every complex organism is more or less like building a house of cards and pulling it down again. Organs are built up only to be remodelled into something different. Nature at large is a constant process of building to destroy and destroying to build. All nature does what Mr. Fiske says God does not do; and if there is a God then nature is only carrying out God's intention.

It is unfortunate that Mr. Wallace should be constantly appealing to unreasoning sentiment under the impression that he is pursuing a scientific argument. Admitted, but not in the sense that Mr. Wallace intends. He means

(Continued on Page Four)

BLUE GRASS BLADE

Published at Lexington, Kentucky, Every Sunday.
Founded 1884, and edited by Charles Chilton Moore up to
his death, February 7, 1906.

JAMES E. HUGHES Editor and Publisher
SUBSCRIPTION RATES.

By mail, postpaid, \$1.50 per year, in advance.
Trial subscription 15 cents per month.
All foreign subscription, postpaid, \$2.00 per year.
Five new subscribers sent with one remittance at \$1.00
per year each.

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THE OFFICE of publication of the Blade is at 126-128
North Limestone Street, Lexington, Kentucky, to
which all Freeholders will be given a hearty
welcome.

THE BLADE is entered at the Postoffice, at Lexington,
Kentucky, as second class mailing matter.
ADDRESS ALL COMMUNICATIONS TO THE BLUE
GRASS BLADE, P. O. Box 393, Lexington, Ky.

Strike out.

Patience is a long rope.

Blind faith yields not to argument.

Be not too lenient with your own faults.

One enemy is enough for every man to possess.

America is suffering from an epidemic of
safron pulpites.

It is impossible to love a man for the enemies
he has made if you are on the list.

Men with cheerful dispositions are more in-
clined to borrow money than to borrow trouble.

Many a first class fool gets a reputation for
wisdom by looking wise and shaking his head at the
right time.

The light of a clear mind can always be relied
upon to brighten the dark ways of our human life.

While success can make envious enemies it is
a veritable truth that failure brings no flattering
friends.

Don't waste time trying to get something for
nothing. Adam got the apple without money and
without price, but remember his finish.

If you want to confer a real favor on this paper
you can do so by sending in a new subscriber and
swelling our circulation lists.

It matters not whether deity or devil be the author
of human wickedness, it is here and Free thought
has got to check it for the churches can not.

The Christian church planted by toil and nurtured
in blood is now approaching that stage
wherein it will become the habitation of sancti-
fied ovals and theological bats.

Christ came into the world eating and drinking
with publicans and sinners but the Miss Nancys
who have espoused his cause in these days would
consider him a wine-bibber and a glutton.

Fanaticism has learned that it is easier to slay
a reputation than to kill a human being, that the
process exposes the operator to less personal risk
and enables him to still keep his social standing
in the community.

Even the wisest of men will differ on minor
points. Theologians may know something concern-
ing the business end of a bee, the butt end of a
goat but they know absolutely nothing about the
end and destiny of man.

Not because of bible contradictions, not because
of impossible miracles, not because of scientific
inaccuracy, but because of the impossible attributes

with which his earthly votaries have well nigh
smothered him do we hold the Christian god to be
a fraud.

Religion may live in the heart but it requires the
brain of man to furnish a fitting foundation for
Free thought. The heart simply implies a senti-
ment, the brain suggests reason. This is why the
orthodox Christian is constantly mistaking shadow
for substance, the accidental for the essential. A
true Christian is as free from original ideas as a
canine is of feathers.

The bitter warfare waged upon each other by
the different denominations is due to the fact that
they are simply business rivals. If a man go to
heaven by the Catholic route the Protestant
through lines have lost his fare. If he gets re-
ligion at the Methodist mourners bench, the Epis-
copalian priesthood figures that it has lost so
much per cent. If he falls in with the Campbellite
flock of geese the Presbyterian plate passers utter
an audible groan. Such is the power of religion.

Modern preachers refuse to see any morality
outside of their own sphere of work because they
want no allies in the work of regenerating the
world. They consider their special province
and entitled to all the perquisites it can be made
to yield. They preach a morality they dare not
attempt to practice and then pray their congrega-
tions in the name of god to put all their pennies
in the contribution box. Meanwhile, millions are
going headlong to destruction and human society
is rotten to the core.

All religions react upon each other. Those of
Egypt and Asia modified that of Greece, which
in turn dominated that of Italy. Several nations
appear to have collaborated in the formation of
the Christian cult and they have succeeded in creat-
ing a theological ragout in which are found innum-
erable traces of Parseeism and Platonism,
Fetichism and Judaism, Greek polytheism and
Phoenician idolatry. At the best it is but an eclect-
ic religion. Not one standing alone but made up
of many. Its worst traits are those that are self-
created.

"I BELIEVE, LORD, I BELIEVE."

What is meant by religious belief or unbelief?
If these are the proper terms to employ concern-
ing religion there is an implication that the whole
theory underlying the religious structure is tainted
with doubts of a tormenting and unsettled char-
acter, which faith alone is unable to remove.

When a person says "I believe" an admission
is made of an absence of convincing fact and belief
implies an acceptance without sufficient evidence
or fact to warrant it. When a person says "I
think," it implies a process of reasoning based
upon doubt or suspicion. The "I believe" ignores
the "I think" and accepts the theological postu-
late minus positive premise.

Belief can not be based on experience, individual
or collective. As no man can say why he accepts
this or that theory of religious faith the Christian
world gains nothing because thousands persist in
declaring that they still believe in spite of all ob-
jection or argument. Free thought naturally re-
jects the rational view of existence, of human
life and its destiny, leaving only the hulls of the
most irrational thought to the worshipper of deity.
Free thought is the most closely reasoned product
of intellectual and articulate thought. Religion is
but the unreasoned, or the emotional product
of our baser feelings. The very expression of be-
lief excludes knowledge for with knowledge gratified
an expression of belief is unnecessary.

Taking the world at its best it must be con-
ceded that the ideals which have guided and
animated the race, the sentiments and passions that
have done us the greatest honor, those impulses
which have raised man above the brutes in the
stage of existence the intuitions that have marked
out duty's splendid path, have been introduced
by the world's wisdom, its intellectual knowledge
and in no sense have they been aided or assisted
by religious professions or assumptions. Theolog-
ical mysticism does not make for progress and
improvement. They cannot, for they are both
stagnant and stationary. The belief in a so-called
god, of whatever type or character can not be
based upon argument or reason, it exists absolutely
without warrant of authority. It is sentimental
fanaticism run mad. Its sole foundation is primi-
tive credulity while its strength lies in the grati-
fication of personal ambition.

Theologians are pleased to separate the mental-
ity of the human family from the balance of the
animal world by what they are pleased to design-
ate instinct and reason. They are willing to allow
a reasoning process to the brain of man but the
same operation in other animals is simply regarded
as instinct. To allow reason to animals would be
destructive of the systems of theology. Following
the same principle we might safely assume that
the preposterous claims of the clergy to self-
righteousness is an emanation of a distinct species
of insanity and bolstered by the greater insanity
of those who concede those claims to be true
either in whole or in part. On these grounds the
clergy encourage the "I believe" and their con-
gregations repeat it like so many parrots without
actually knowing the reason why. Could they
but properly analyze their thoughts, or examine
such thoughts of which they are capable, they
would be unable to find any stable ground for their
beliefs and for this reason they have been taught
that reason is a dangerous, seductive and elusive
flame that is calculated to lead them astray.

Viewed in this light one may account for the vir-
ulence of the Christian world toward what-
ever opposes them. Let it be said of a man that he
is unwilling to swallow every draught prepared by
the preachers, that he does not accept as true all
that is found between the lids of the bible, and the
whole outfit, instead of trying to convince misre-
presentation, the sluice gates of a vindictive
hatred are thrown wide open and they deluge him
with a full torrent of Christian calumny. The in-
fidel may be brave, honest and charitable. He may
put more food in the stomachs of the deserving
poor than any devout deacon of double his worldly
wealth, he may clothe the naked and feed the hun-
gry, he may defend the weak and strive to make
this weary world a pleasant paradise, but, it
matters not. He has called in question the legiti-
macy of the business upon which the profes-
sional preachers thrive and he can expect no
mercy, not even simple justice at there hands. Is
there any banker who would discount the unse-
cured note of a preacher more readily than that
of an infidel. Is it not true that the penitentiaries
contains as large portion of professional preachers
as of other professional classes? And is it not
true that many a preacher now occupying a
prominent pulpit would, if simple justice were
done, be wearing stripes instead of broadcloth?

Reverting once more to the original proposition
we are impelled to assert that humanity has
nothing to gain, but much to lose by insisting upon
repeating the "I believe" and everything to gain
with nothing to lose by asserting "I think."

In our intellectual wandering "El Pensar" must
reign supreme or the "El Credo" will keep the race
back another thousand years. The "I believe"
Lord, I believe" is the cry of ignorance and
cowardice.

KEEP READY FOR ACTION.

Do you really understand what it means to get
the mind in action?

In warfare the well trained soldier will exer-
cise plenty or thought and care upon his armaments
to be certain that they are ready for action in
that he knows his very life may depend upon it
result.

Then how important it is that we take care to
keep the brain in action and the mind trained to
be ready for every emergency, for upon the result
of human thought our entire progress and develop-
ment are altogether dependent.

Most men fail to appreciate the fact that suc-
cess in any undertaking depends almost altogether
upon getting the mind in action, keeping it in good
working order. This equally true whether in the
field of philosophy or the world of business. Too
many men are willing to let someone else do their
thinking for them. If this thinking is upon mat-
ters religious the parson finds his power and
influence increases in proportion to the number
around him who will not and do not think. If it be
in matters of philosophy some human duty goes
unperformed. If in business the other fellow reaps all
the harvest and gets the profits.

To properly succeed the mind must be clearly
and fully made up, studying every besetting prob-
lem until it is understood in its minutest detail
and then taking hold of every task with a deter-
mination to do it and to do it well as if the nation
depended upon the results and the world might
come to an end when it was done. Cut out all
the driftwood and useless performances. There
are things that are worth while and things that
are not worth while. Learn to discriminate. First
see your way clear and then go straight after the
results. The first requisite, however, is to have
your mind made up, and your brain clear and ready
for action.

The successful man, as a rule, is not always one
of unusual ability. Generally speaking he is the
man who has a bull-dog grip on things and goes
at them with a will, a determination to win. Give
that sort of a man plenty of room.

THE BIG CONFIDENCE GAME

Whether the Bible society be a trust, or other-
wise, it can be trusted to the extent that it will
continue to rake in the pennies and dimes under
the foreign mission humbug, as well as the home
enterprise, and keep right on dispensing holy rot
at so much an inch.

The printing of the Bible is much a mechanical
operation and there is considerable of mechanism
in its distribution. The machine must be well
oiled to enable it to work smoothly, and the
smooth game the Bible factories have been playing
upon a credulous people for a long time would sug-
gest an unusually large amount of lubrication.

Upon the hypothesis that trust implies confi-
dence the society might not be altogether a trust
for we have very little confidence in it. The busi-
ness is a "confidence" game all through. Con-
sidering the graft there is in it we may yet wit-
ness the publication of a comic supplement as a
side issue, very much on the order of the Sunday
papers. By the way the Bible is equally as comi-
cal, in numerous respects as many of these comic
supplements. Cain and Abel may not have been on
such happy, familiar speaking terms as to justify
them doing the Katzenjammer kids but Jesus of
Nazareth would have made a splendid Happy
Hooligan when we consider the hobo sort of life
he is said to have led. We could not expect that
Herod and John the Baptist could have played
the parts of Alphonse and Gaston but Solomon
could have been trained for the parts of Leander
with considerable profits to his manager. As these
characters are in the hands of trusts why should
not the Bible fall into the same category.

But what does it matter if the society is a trust

To put it into the hands of a receiver, or to bust its
arrangements under an operation of the doctrine
of "publicity" would not improve the Bible. It
might cause some shocking revelations but there
are plenty of them to be found in the Bible with-
out busting the trust. Why not give the Bible a
chance? If one trust can be protected by federal
legislation why should the Bible be left in the cold,
abandoned on somebody's front door step? Could
the Bible trust itself upon the parlor tables with-
out the assistance of the law? Has it done so?
Then if all trusts are to be protected there is no
good or valid arguments in railing against the
Bible Society.

"Lավ, զիւն, Ահ յես լսես նախ բիբլե" remarked
the old negro, and although she could not read
a line or a sentence she "jes b'lieved it from river
to river." Nor is the colored population alone
in this for there are thousands upon thousands of
white men and women who regard it with the
same superstitious awe, simply because they never
read it but depend upon the interpretations of an-
other. If the Bible trust should double its output
within the next twelve months there would no
greater or wider knowledge concerning its con-
tents than there were one hundred years ago. The
distribution of bibles does not imply a diffusion of
knowledge. This is as applicable to a knowledge
of the Bible as it is to a general knowledge of use-
ful subjects. The more bibles the less literature
of an intelligent, progressive character. The few-
er bibles the greater is the advancement. The
world would have been ten thousand times better
off today if never a bible had been printed. It
has done more to enslave the human mind than all
other agencies combined. It is incapable of pro-
voking one really human sentiment, while it con-
tains doctrines that are an abomination unto man-
kind.

In these days of trust busting tendencies the
surest way to success in busting this trust is to
bust the bible and the trust will soon die of inertia.

NO DANGE IN WORK

Where individual exertion and activity has
slain thousands, physical laziness has slain its tens
of thousands. The moral behind this is that we
should go to work.

The Blade offers the foregoing suggestion which
was called into being by the recently expressed
opinion of a prominent physician that the death
of an athlete was caused by "too much violent,
physical exercise." He then hinted that the Amer-
ican people are always in too much of a hurry,
too much of a rush. This may be true and we do
not dare to question the correctness of his di-
agnosis of the patient's malady or the cause of his
death. We are not a physician. It is also true
that many an athlete, or even a prize fighter, has
been compelled to give up in a contest as the re-
sult of overwork. How many are there who die
every day while engaged in the great contest of
life as a result of overwork? How many children
are put into a premature grave by being worked
to death? How many women die of worry and
care, accentuated by days of ceaseless toil? How
many men are hurried to the grave by continuous
toil, a depressing labor market and stimulated
prices, struggling against hope day after day
without even a rift in the clouds?

On the other hand there are many human beings
who could actually die if they thought they would
have to go to work. Others die because they can-
not get it. These are the varied sides of existence.
The diagnosis of the eminent physician aforesaid
may be true but it is not worth twocents on the
dollar for the practical affairs of life. Not one
man in ten thousand is in danger of working
himself to death under normal industrial condi-
tions. A much larger proportion is dying by
inches of a sheer physical laziness, and to this
class the moral has no value whatever, for it
might be taken as a false guide.

There is no danger to health in going to work.

MEN WITH MISSIONS.

The world loves a man with a mission.
The world may love the mission too, provided it
be a world and a righteous one.

The world will care but little for either man or
mission unless the man be of great character
and force, and his mission designed for the benefit
and uplifting of mankind.

America has sent innumerable men to other
countries on missions. As a rule they have been
of a religious turn. Scarcely a foot of the world
has not been trod by some so-called missionary.
In turn, other nations have sent missionaries to
America. The latter have been both political and
religious, usually the latter.

History records that two men have left the
"right little, tight little island" for America with
a mission on the inside of their vest pocket. One
came and fulfilled it. He won honor, glory and
renewal, but he refused to subscribe to the religious
intolerance and dogmas of his day, and the chari-
table church wrote anathema against his name and
memory. The other has just come. He has hardly
got a start yet. He was given a swell send-off
and a royal reception. A few days and he will
be non est in American life. The first was Thomas
Paine, an Englishman, who came here with the
avowed mission in his heart to liberate the Colonies
from the yoke of political tyranny held over them
by the British government, and as a result of his
labors Old Glory unfurled her graceful folds to the
breeze. He was a true patriot, and above all, he
was a MAN. The other is the Rev. Charles Fred-
erick Aked, of Liverpool, England, who has just
been installed in the Fifth Avenue Church of New
York, an institution that keeps full of saving grace
through the millions of John D. Rockefeller. He
has come to "Save New York" from sin, and in-
cidentally to invoke the wrath of god against
"tainted money." Well, we shall see what he
shall see.
